

DISSENTERS

AND

SCHISMATICKS

EXPOS'D,

IN

An Historical View

OF THE

Tenets of the following Sectaries,

VIZ.

Presbyterians,
Anabaptists,
Brownists,
Independents,
Quakers,
Millenaries,
Family of Love,

Socinians,
Muggletonians,
Sabbatarians,
Philadelphians,
Arians,
Arminians,
Antinomians, &c.

L O N D O N:

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LEADER

Pan-Vijayam 1512

T H E**INTRODUCTION.**

NO Man ought to presume to call in Question the Wisdom of the Nation, which has thought fit to grant an Indulgence or Toleration to the several Sorts of Dissenters ; for besides the Respect and Submission which is due to the supreme Authority, Reason and Charity plead for such a Connivance. When a Nation is under the Misfortune of being divided into several Sects and Parties in Point of Religion, and those are each of them become numerous, there is no way of extinguishing them, but by Blood and Desolation, which is a Remedy too harsh for the Disease ; besides that it does not always succeed ; for the worst of Religions has its Zealots, who are ever fond

of being reputed Martyrs, and of suffering in that which they conceive to be the Cause of God ; and then many of the Ignorant Sort, who are easily seduc'd by outward Appearances, are apt to conceive there must be something Divine in that for which they see others joyfully resign their Lives. Hence it follows, that those who would not have vouch-saf'd the least Regard to a Sect tolerated in its Obscurity, are prompted to have an Esteem for it when the Sect is labouring patiently under Affliction, commonly distinguish'd by the Name of Persecution. It is also to be observ'd that as Ovid long since said,

Nitimus in vetitum semper, cupimusque negoia.

We are always fond of forbidden Things ; and as our first Father Adam could not forbear tasting the forbidden Fruit, so he seems to have left that deprav'd Appetite as a Legacy to all his Posterity, who are generally inclin'd to earn most after that which they are mostly debarr'd. This seems to be a sufficient Reason for bearing with such as are grown numerous in Errors, as long as they are not



not prejudicial to the State in General; and to this End, it is no less Prudence and Justice to exclude 'em from the least share in the Administration, or bearing any Offices whatsoever, either Civil or Military. Charity seems to require that our deluded Brethren should not be destroy'd, but rather that it should be our Care to endeavour to convert them by Strength of Arguments, and much more by the prevalent Example of a good Life. At the same time both Reason and Charity are absolutely against their being put into Places either of Trust, or Profit, lest their Encouragement should occasion the spreading of those Sects that separate from the true Church, which would be promoting of Schism, and perhaps in time raise them to such a Height of Power, as to overturn the Establishment: a Thing they would infallibly contrive as soon as furnish'd with a superior Strength; and that they would attempt it is not to be question'd, since there is no Sett of People, who think themselves in the Right, but would desire to bring others into their Fold, and in Order to it Model the Government after their own Fashion. All History is full of Instances of this sort, and without going abroad, it is well

known, that when Presbytery prevail'd in *England*, during the Rebellion against King *Charles the First*, the establish'd Church was entirely suppress'd, and all Laws made in Favour of *Calvinism*: not long after the *Independents*, getting the upper Hand of the *Presbyterians* so entirely crush'd them, that they were forc'd to have Recourse to the King, whose Father they had destroy'd for the Sake of their Religion, expecting under him some Relaxation of what they suffer'd under their new Masters. Of latter Years in *Scotland*, as soon as Presbytery came to be the establish'd Religion, those who adher'd to the Church of *England*, were soon brought under such Pressures, that they could scarce have any way subsisted, had they not prevail'd, after the Union of the Two Kingdoms, with the Assistance of their more numerous Brethren here, to obtain an Act of Toleration for them in that Country. These Things are too well known to all the World, to be call'd in Question by any Man.

Now, though there appears to be so much Reason for barely tolerating such Sects as are already grown too numerous to be suppress'd without too great Rigour, it is plain that a more than ordinary

Care

Care ought to be taken to prevent the growing up of any new Sects in Religion. As Multitudes already deluded are not to be destroy'd, so it is the Duty of all Christians to obstruct the spreading of other Errors which may delude the Multitude. Religion suffers by the Variety of Sects, and the State has been overwhelm'd already by them, and can never be so steady whilst they last, as if they were extinct. It follows then, that the more Sects there are, the more Religion must suffer, and the State be the more indanger'd. No Man in his true Senses can think it rational to permit every upstart Enthusiast to spread his Poison thro' a Nation with Impunity, and to draw unthinking Crouds after him. Besides, our known Sectaries have gone so far already, that it is hard for the new Teachers to innovate, without overturning Christianity. For Instance, the reviving of the *Arian* and *Socinian* Heresies is nothing better; for what is Christianity if we take away the Trinity, and the Divinity of **CHRIST**? How little will it be remov'd from *Mahometanism*, since even those Infidels allow **CHRIST** to have been a great Prophet; and wherein will it differ from them, but in its not allowing

allowing *Mahomet* the same Title. If every delirious Wretch be allow'd to publish the wild Notions of his distracted Brain, there will in Process of Time be more Religions than Parishes in the Nation. Nor will it suffice to say this or the other is a Person of singular Learning and Piety, and as such deserves to be regarded, or else ought, if he be in the Wrong, to be convinc'd or at least confuted. It is well known that Learning has often made Men Mad, and much oftener fill'd their Heads with Pride and Vanity, which having once possess'd them, they disdain the common Road, and rather than keep in it, will find out new Ways, though never so rough and uncooth. They aspire at being at the Head of a Party, being ambitious of Followers, and blinded by their Arrogancy, never consider how little Reputation is gain'd by leading about a Number of ignorant deluded Sots. Nor is their outward show of Piety to be any more regarded; there are as many bigotted Lunaticks as of any other Sort. Besides, there are aspiring Hypocrites, who set no Bounds to their wicked lofty Designs. The present King of Persia, and his Predecessors, commonly called *Sofis*, are descended from a *Mahometan*

metan Saint, or Hypocrite, who by his pretended Zeal gain'd upon the People so far, that his Posterity have secur'd to themselves that mighty Monarchy. The present Emperor of *Morocco* is the Descendant of such another *Mahometan* Zealot. It is not *Mahometanism* alone that has produc'd such unaccountable Instances of the Power of Hypocrify, Christianity has afforded such Monsters, as Witness *John of Leyden*, an obscure *Taylor of Utrecht*, who espousing the Cause of the *German Anabaptists*, possess'd himself of the City of *Munster*, and had the Impudence to proclaim himself King. To come nearer home, Witness *Oliver Cromwel*, who though bold enough in his Person, gain'd more by Preaching and Canting, than he could ever have done by the Sword, and bating the Title, which is not doubted he would have obtain'd, had he liv'd longer, was as absolute as any Monarch before had been in this Nation. As to what may be urg'd, that such Broachers of new Opinions ought to be convinc'd or confuted. Those are Things absolutely impracticable. Men who are so vain as to think themselves wiser than all the rest of the World are never to be convinc'd; either their Selfishness

ness will obstruct the Effect of the most undeni able Arguments, or though their Judgments should happen to be really undeceiv'd, they will rather dye than submit, and find a Thousand Subterfuges to evade what they cannot directly answer. Neither is there more likelihood of working on their Followers by way of Argument ; such Persons are generally Ignorant, and of Course incapable of being prevail'd on by strength of Reason ; and if any of them be not such, they have at least as much Pride as their Masters, and their Views are nothing inferior.

How many of the Sects, now grown numerous, might have been suppress'd with Ease at their first Appearance in the World ? It is now too late for them ; but not to prevent the Growth of such as are daily starting up. The Animosities occasion'd among us by the Differences in Religion are but too visible : It cannot but be Prudence to obviate the Increase of such Divisions. Religion, which ought to be the Bond of Peace, is become the Apple of Discord, and no Animosities run so high as those which proceed from this Principle. The very Names of the Sundry Sects produce an Aversion between the Professors of them, without knowing

knowing the Tenets of them ; for the much greater Number are Ignorant of them, and take up their ill Will upon Trust. It would be proper that every Man should as well know what he Rejects and Condemns, as what he approves of, by which Means he might be the better able to discourse his Neighbour, whom he thinks to be in the wrong, with Calmness ; whereas Ignorance in such Cases produces nothing but Heat, and for want of Arguments both Sides fall to Reproaches, which heightens the Prejudice instead of convincing the Judgment, and consequently renders the Reconciliation the more impracticable. This is no way conformable to the true Spirit of Christianity, which should be all Meekness, and fill our Hearts with Compassion for all those we think to be out of the right Way. Solid reasoning, and a good Example, are the only means to reduce them, and the Knowledge of their several Opinions and Principles is absolutely necessary towards this End ; but those being not so easily to be found, as lying scatter'd in many Books, it is thought that the bringing of them together into a small Compass, may be acceptable to the Publick, which is accordingly here

presented with the principal Tenets of all such Sects as have of late Years been most taken Notice of in this Nation ; for to descend to those which have perish'd in their Birth, or those which are daily sprouting up would be too tedious and even needless, we shall therefore begin with the most considerable of them.

The PRESBYTERIANS.

THEY were first call'd *Calvinists*, from *Calvin*, their Founder, and in the Reign of Queen *Elizabeth* gave themselves the Title of *Puritans* in *England*, as pretending to more Purity in Religion, than any others. *John Calvin* was first a Priest at *Noyons*, in *Picardy*, then embrac'd *Lutheranism*, and being a good Scholar, and of a Pregnant Wit, resolv'd to head a Party himself, to which purpose he withdrew himself to *Geneva*, where he succeeded so well, as to instill his Notions into the People, who having expell'd their Lawful Prince, erected themselves into a Commonwealth, in which he had a considerable Part of the Government. Their principal Tenets collected out of his Writings by *Hesabus*.

and *Westphalus*, two *Lutheran* Writers, are,

1. That the Body and Blood of **CHRIST** is receiv'd, in the Sacrament, only spiritually and sacramentally.
2. That Baptism is not necessary to Salvation in the Children of Christian Parents.
3. That God is the Author of all Sin and Wickedness, and does not only permit the greatest Sins, but is the effectual Cause of them.
4. That the Sin of *Adam* was ordain'd by the secret Decree of the Almighty God.
5. That the Devil is a Lyar by God's Command.
6. That **CHRIST**, as he is God, is not of his Father ; but of himself.

Mr. *William Reynolds*, once Fellow of *New College in Oxford*, and several Years a *Calvinist Preacher*, in his Book call'd *Galvino Turcismus*, adds farther, out of the Books of *Calvin*, and his Followers, That they accuse **CHRIST** of Sin and Prevarication against God's Laws, making him no better than other Men, and consequently denying his Divinity. That they affirm **CHRIST**'s corporal Death, did nothing avail Mankind. That they

ascribe to CHRIST a Spiritual Death of the Soul, together with the damn'd Spirits. That they speak more meanly of our Saviour's Mother, and his Birth, than the very *Mahometans*, affirming that she bore him after the Manner of other Women, and not with the Preservation of her Virginity. That they attribute Ignorance to CHRIST, as to other Men, &c.

Several English having been at Geneva, in the Days of *Calvin*, imbib'd his Doctrine, and returning into their Native Country communicated it to others, assuming the Name of *Puritans*. Among the first of them the most famous was one *Cartwright*, he and the rest kept as much as they thought fit of *Calvin's Notions*, and made as many Alterations as they pleas'd, openly opposing the Church by Law Establish'd, and causing great Disorders and Troubles in the Nation. What their Opinions were we find in two Books, publish'd in those Days, the one entitul'd, *Dangerous Positions* publish'd and practis'd within the Island of Britany, under Prese[n]ce of Reformation, &c. Printed in London by John Wolf, 1591. Suppos'd to be written by Dr. *Bancroft*, Bishop of London: The other call'd, *A Survey of the Holy pretended Discipline*, &c. Printed by the

the same Wolf, 1593. Out of both which Books, where the *Puritan* Authors are quoted, are collected their following principal Positions.

1. That Temporal Princes may not by the Law of God have supreme Authority in the Church, or Ecclesiastical Affairs, that Power being solely in the Presbytery.

2. That the People have the same Power to depose, or put to Death Princes offending, as Kings and Princes have over any particular Man.

3. That the Ministers of their Presbytery may Excommunicate, Arraign and Depose their Prince, when they see him govern amiss.

4. That the whole Ecclesiastical Government of the Protestant Church in *England*, viz. by Archbishops, Bishops, Archdeacons, Deans, &c. is unlawful, wicked, and Antichristian.

5. That all Ministers, ordain'd by Bishops, and coming afterwards to be of the *Puritan* Sect, must renounce their former Ordination, before the Presbytery and Classes, and be again ordain'd by Imposition of Hands.

6. That

6. That the Parliament of *England* has no Authority to meddle in Matters of Religion, which only belongs to the Presbytery.

7. That they are the true Church of God, who are of the said Presbytery, and that all such as are not of it are damn'd.

Such we find the *Puritans* or *Presbyterians* to have been, in the Reign of Q. *Elizabeth*, by their own Writings, quoted by the aforesaid Authors, and as soon as they had sufficient Power, their Practices were suitable to their Doctrines, as the Kings of *Scotland* first, and then of *England* have found by fatal Experience. All these Opinions were also own'd, and confirm'd by the *Presbyterians* of both Nations in the Days of King *Charles the First*. In the next Place it will be proper to give,

The

The Confession of Faith of the Kirk of Scotland, subscrib'd by the King^t Majesty, and his Housbold, in the Year of God 1580, and again by the Nobles, Barons, Gentlemen, Burgesses, Ministers, and Commons in the Year of God 1636.

WE all and every one of us Underwritten, Protest, That after long and due Examination of our Consciences, in Matters of true and false Religion, are now thoroughly resolv'd in the Truth, by the Word and Spirit of God, and therefore we believe with our Hearts, and confess with our Mouths, subscribe with our Hands, and constantly affirm before God, and the whole World, that this only is the true Christian Faith, and Religion, pleasing God, and bringing Salvation to Man, which now is by the Mercy of God reveal'd to the World, by the Preaching of the Blessed Evangelist.

And receiv'd, believ'd and defended, by many and sundry notable Kirks and Realms, but chiefly by the Kirk of Scotland, the King's Majesty and Three Estates of this Realm, as God's eternal Truth,

Truth, and only Ground of our Salvati-
on, as more particularly is express'd in
the Confession of our Faith, establish'd
and publickly confirm'd by sundry Acts
of Parliament, and now of a long Time
hath been openly profess'd by the King's
Majesty, and whole Body of this Realm,
both in Burgh and Land. To the which
Confession and Form of Religion, we
willingly agree in our Consciences in all
Points, as unto God's undoubted Truth
and Verity, grounded only upon his
written Word. And therefore, we ab-
hor and detest all contrary Religion and
Doctrine : But chiefly, all kind of Papi-
stry, in general and particular Heads, e-
ven as they are now damn'd and confuted
by the Word of God, and Kirk of Scotland;
but in special we detest and refuse the
usurp'd Authority of the *Roman Anti-*
christ, upon the Scriptures of God, upon
the Kirk, the Civil Magistrate and Con-
sciences of Men. All his Tyrannous Laws
made upon indifferent Things against
our Christian Liberty. His erroneous
Doctrine against the Sufficiency of the
written Word, the Perfection of the Law,
the Office of C H R I S T, and his Blef-
sed Evangelist. His corrupted Doctrine
concerning Original Sin, our natural Ina-
bility.

bility and Rebellion to God's Law, our Justification by Faith only, our imperfect Sanctification and Obedience to the Law, the Nature, Number and Use of the Holy Sacraments. His five Bastard Sacra-
ments, with all his Rites, Ceremonies,
and false Doctrine, added to the Minis-
tration of the true Sacraments, without
the Word of God. His cruel Judgment
against Infants, departing without the
Sacrament ; his absolute Necessity of
Baptism ; his blasphemous Opinion of
Transubstantiation, or real Presence of
C H R I S T's Body in the Elements, and
receiving of the same by the wicked, or
Bodies of Men. His Dispensations with
solemn Oaths, Perjuries and Degrees of
Marriage forbidden in the Word ; his
Cruelty against the Innocent divorce'd ;
his Devillishnes ; his blasphemous Priest-
hood ; his profane Sacrifice for the Sins of
the Dead, and the Quick ; his Canoniza-
tion of Men, calling upon Angels, or
Saints departed, worshipping of Image-
ry, Relicks and Crosses ; dedicating of
Kirks, Altars, Days, Vows, to Crea-
tures ; his Purgatory, Prayers for the
Dead, praying or speaking in a strange
Language, with his Processions and bla-
phemous Letany, and Multitude of Ad-

vocates or Mediators ; his Manifold Orders, Auricular Confession ; his general and doubtful Faith, his Satisfactions of Men for their Sins ; his Justification by Works, *opus operatum*, Works of Supererrogation, Merits, Pardons, Peregrinations and Stations ; his Holy Water, baptising of Bells, conjuring of Spirits, crossing, saving, anointing, conjuring, hollowing of God's Creatures, with the superstitious Opinion joyn'd therewith ; his Worldly Monarchy and wicked Hierarchy ; his three solemn Vows, with all his Shavellings of sundry Sorts ; his erroneous and bloody Decrees made at *Trent*, with all the Subscribers, and approvers of that cruel and bloody Band, conjur'd against the Kirk of God ; and finally we detest all his vain Allegories, Rites, Signs and Traditions, brought in the Kirk, without or against the Word of God and Doctrine of this true reform'd Kirk ; to the which we join our selves willingly, in Doctrine, Faith, Religion, Discipline and Use of the Holy Sacraments, as lively Members of the same, in **CHRIST**, our Head ; promising and swearing by the Great Name of the Lord our God, that we shall continue in the Obedience of the Doctrine and Discipline of

of the Kirk, and shall defend the same according to our Vocation and Power, all the Days of our Lives, under the Pains contain'd in the Law, and Danger both of Body and Soul in the Day of God's fearful Judgment; and seeing that many are stirr'd up by *Satan*, and the *Roman* Antichrist to swear, subscribe, and for a Time use the Holy Sacraments in the Kirk deceitfully, against their own Consciences, minding thereby, First, under the external Cloak of Religion, to corrupt and subvert secretly God's true Religion within the Kirk, and afterward, when Time may serve, to become open Enemies, and Persecutors of the same, under vain Hope of the Pope's Dispensation, devis'd against the Word of God, to his greater Confusion, and their double Condemnation in the Body of the Lord J E S U S.

We therefore, willing to take away all Suspicion of Hyprocryf, and of such double dealing with God and his Kirk, Protest, and call the Searcher of Hearts for Witness, that our Minds and Hearts do fully agree with this our Confession, Promife, Oath and Subscription; so that we are not mov'd for any worldly Respect, but are perswaded only in our

Consciences, through the Knowledge and Love of God's true Religion, printed in our Hearts by the Holy Spirit, as we shall answer to him in the Day when the Secrets of all our Hearts shall be dispos'd. And because we perceive that the Quietness and Stability of our Religion and Kirk doth depend upon the Safety and Good Behaviour of the King's Majesty, as upon a comfortable Instrument of God's Mercy granted to this Country for the maintaining of his Kirk and Ministratiōn of Justice amongst us, we protest and promise with our Hearts under the same Oath, Handwrit and Pains, that we shall defend his Person and Authority, with our Goods, Bodies and Lives, in the Defence of **CHRIST** his Evangel Liberties of our Country, Ministratiōn of Justice and Punishment of Iniquity, against all Enemies within this Realm, or without, as we desire our God to be a strong and merciful Defender to us in the Day of our Death, and coming of our Lord **JESUS CHRIST**; to whom with the Father, and the Holy Spirit be all Honour and Glory eternally.

This

This the Scots most improperly call'd *Their Confession of Faith*, whereas in Reality it is rather a Detestation of what was not their Faith, all made up of Negatives, without acquainting the World with any one Article of their Faith. But though all the Cry through it be against Popery, they afterwards explain'd their meaning more fully to include what they call'd Popery in the Church of *England*, passing Acts in the Assembly of *Glasgow*, for condemning the Service Book, the Book of Canons, and the Book of Ordination; passing Sentence of Deposition and Excommunication against the Bishops; condemning Chapters, Archdeacons, preaching Deacons and such like Popish Trash, as they call it; by which may be seen what Popery they design'd: They afterwards proceeded in their publick Writings to call the Hierarchy the Beast to which the Dragon gave his Power; the Bishops the Limbs of the great Beast, of no other Spirit but Atheistical, the horn'd Beasts of the Popedom. They say that Prelacy is an open Rebellion against **CHRIST**, and his Kingdom; with much more to this Purpose, as may be seen in *Martin Marprelate*, the *English Complaint to JESUS CHRIST*,
and

and others. And Bastwick's Good Angel, tells us, That what is spoke of Anti-christ, is spoke of all Prelates. In their Petition and Remonstrance of Feb. 27. 1639. Liturgy fram'd out of the Bre-viary, Portuys and Mass-Book. A Mass of Errors, Superstition and Idolatry.

In the Directory publish'd by Ordinance of the two Houses of Parliament, in the Year 1644, we find the Liturgy of the Church of *England* suppres'd as inconvenient, Ceremonies abolish'd, and extempore Prayer altogether recommended. In the Administration of Sacraments, it is positively declar'd, that Baptism, as it is not unnecessarily to be delay'd, so it is not to be administer'd in any Case by a private Person, but by a Minister of **C H R I S T**, call'd to be the Steward of the Mysteries of God. Nor is it to be administer'd in private Places, but in the Place of publick Worship — and not in Places where Fonts in the Time of Popery were unsitly and superstitiously plac'd.

Here we see Baptism allow'd by the Church of *England* in Cases of Necessity to be administer'd by private Persons condemn'd by Presbyterians, as also the Use of Fonts. However, in the same Book they own Baptism was instituted by our

our Lord JESUS CHRIST; that it is the Seal of the Covenant of Grace, and of our ingrafting into CHRIST, and of our Union with him, of Remission of Sins, Regeneration, Adoption and Life Eternal. That Children by Baptism are solemnly receiv'd into the Bosom of the visible Church. That Children are Christians, and Federally holy before Baptism. This last is also a Deviation, making the Children Christians, and Holy before Baptism.

Again they say, Prayer is also to be joyn'd with the Word of Institution, for sanctifying the Water to this spiritual Use. Let them call it by what Name they please, to Pray for sanctifying the Water is the same as blessing the Water, and then are they only in Words, but not in effect gone from Holy Water. They Baptize *in the Name of the Father, of the Son, and of the Holy Ghost*, but will not use the Sign of the Cross.

In the Sacrament of the Lord's Supper, they say the Ignorant and Scandalous are not fit to receive it. The Minister in giving of it to the Communicants is to say, *Take ye, eat ye, This is the Body of CHRIST, which is broken for you, Do this in Remembrance of him.* Thus the Mini-

Minister is oblig'd to tell his Congregati-
on, that which neither he nor any of
'em believe. It cannot but be preposterous
so to do at such a solemn Act. He and
they know it to be only Bread, and yet
he says it is the Body of **C H R I S T.**
Why this falsehood in administering of a
Sacrament? Were it not much more pro-
per to say, This is a Representation, or
a Memorial of the Body of **C H R I S T;**
than in express Terms to say it is his Bo-
dy. They receive it sitting, and yet
talk much of the Reverence and Prepara-
tion it requires.

They say no Place is capable of any
Holiness, under Pretence of any Dedica-
tion, or Consecration, so neither is it
subject to any Pollution. Thus all Re-
verence is taken from Churches; and
the same may be said as to their Minis-
ters, who having no Ordination but from
others like themselves, who in Reality
had no Orders, they remain as much Lay
Men as they were; and consequently no
more Ministers of the Gospel than any
other Person. This may suffice as to
the *Presbyterians.* We proceed next to

The ANABAPTISTS.

SOME will have one *Nicholas Stock* to have been the Broacher of this Sect ; but of him we have little Account, and most Authors give that which follows.

Thomas Muncer, one of *Luther's* most famous Disciples, took Occasion from a Book his Master had writ, concerning the Power of secular Princes, to Broach this Sect. He was in Orders, and had all the exterior Appearances that gain respect among the Ignorant. His Countenance was pale, his Eyes sunk in, his Beard long, and his looks austere. Besides, he was call'd *Luther's* Vicar, as having preach'd his Doctrine throughout the Electorate of *Saxony* ; yet always prov'd more successful among Peasants, than in great Towns, whose Inhabitants are not so easily to be impos'd upon. His Air of Mortification gain'd much upon the *Boors*, and his Method was, after Preaching to withdraw into his Chamber, and set himself in such a Posture as represented an Extasy, or Rapture, holding it a considerable Time, till many of his Followers had view'd, and admir'd him ; after which he would rise

as if he had not known any had gaz'd on him, and going out with such an Hypocritical Face as seem'd to regard nothing that was Worldly, deliver'd himself in an Euthusiastick Manner, pretending that all he spoke had been reveal'd to him by the blessed Trinity.

These Artifices having gain'd him a vast Number of Proselytes, he began to spread his new Doctrines as grounded on Revelation, whereupon *Luther* caus'd him to be banish'd the Electorate of *Saxony*. He was receiv'd into the Town of *Alstadt*, in *Thuringia*, where he perverted many of the Inhabitants, preaching as much against the *Lutherans* as the *Roman Catholicks*, alledging, as appears by the first *Anabaptist* Confession of Faith, that as the latter had impos'd too hard Laws on human Nature, so *Luther* had given it too great a Loose, &c. When he had thus got together a sufficient Number of Admirers, he began to be more open with them, saying they ought to Devote themselves to Meditation, the Subject whereof was to be, Whether there was a God or no? Whether in case there was one, he regarded the Affairs of this World? Whether he had
in bluow off daily in the mil b
dy'd

dy'd for us, or substituted an imaginary Body in his stead? Lastly, Whether the *Mahometan Religion* was not better than the Christian? Then were they to beg of God to give them some evident Sign of their being in the right Faith, to expostulate with him, if it were deny'd, and never to desist till they had obtain'd it. He propos'd Dreams as a most certain Method to know the Will of God; a proper Method for Enthusiasts, whose Heads being fill'd with those wild Notions, were apt to represent Delusions to them in their Sleep; and those they related to him the next Day, when he descanted on them in publick, always turning them to his own Advantage, and applauding the Reporters, as Persons particularly inspir'd by God. A great Multitude of Peasants resorted to him from all the Circles of the Empire, and as soon as he thought himself strong enough to discover his Designs, he took off his Mask, declaring to his Audience, that God was weary of bearing with the Oppression of Sovereigns, and the Injustice of Magistrates; that they were both the Cause of the Sins committed by their Inferiors; and that the Time was now come for extirpating of them, God
 ha.

having commission'd him to begin with those in Germany, and to put others in their Places, who should lay no Burdens on the People.

This Libertine Doctrine drew together such a Multitude, that several Authors say they amounted to 300000 fighting Men, who immediately set out a Manifesto, containing the Twelve following Articles.

1. That it was their Right to appoint Ministers to teach them the Word of God, and to depose them, if they deserv'd it.
2. That they would pay no other Tithes but of Corn, to be distributed into three equal Parts; the first for the Ministers, the second for the Poor, and the third for publick Repairs.
3. That it was contrary to Christianity for the Nobility to treat the Peasants like Slaves.
4. That all Rights of Game and Fishery should be abolish'd.
5. That all Forests should be in common.
6. That all gratuitous Service to Landlords should cease, and all Labourers be paid their due Hire.
7. That all Tenures should be reduc'd to what they were at first, and never rais'd.
8. That all Lands held by the Peasants of Lords should be view'd by impartial Men, and if set at or above their full Value, the Rents reduc'd

duc'd so as the Tillers might have enough to live on. 9. That whatsoever Sovereign should pardon any Criminal without sufficient Cause, should forfeit his Jurisdiction. 10. That all Commons which had been enclos'd by the Nobility should be laid open again. 11. That the Custom of paying a Years Rent to the Lord upon the Decease of a Peasant should be abolish'd. 12. That these Articles contain'd what they then thought fit to Demand ; but if thereafter any more should occur, they reserv'd to themselves all Right to require it.

Germany was never in such Danger of falling to Destruction, had the Mutiniers chosen them one proper Head; but they divided themselves into three Bodies, the one at *Biberac*, the other at *Algou*, and the third near the Lake of *Constance*. *George Truchses*, then General of the Army of the League of *Suabia*, a Soldier of Experience, amus'd the Peasants with pretended Treaties, till he drew one Part of them to the *Danube*, below *Ulm*, where he cut them in Pieces, without losing above Fifty of his own Men. Another Body of those Rebels which was in *Franconia*, whilst *Truchses's* Army refus'd to advance for want of the Donative usually

usually given them after a Victory, possess'd themselves of *Vinsberg*, the Retreat of most of the *Franconian* Nobility, all whom they barbarously murder'd. The Army of the League being inform'd of this Inhumanity, awak'd out of its Lethargy, marching immediately towards the Peasants, who fled at the first Charge, but a dreadful Slaughter of them was made. Another Body of *Boors*, after burning above 200 Houses in *Franconia*, had taken the Town of *Wirsburg*, and laid Siege to the Castle. *Truchses* advanc'd with all speed and ingag'd them; the Fight was obstinately maintain'd, and it was doubtful to which Side the Victory would incline, till the Elector *Palatine* arriving in the Heat of the Action with his Forces, fell in upon the Rear of the Anabaptists, who were entirely cut off.

Having succeeded so ill in *Germany*, 26000 of the boldest of those Wretches got together, and march'd towards *Alfase*, designing to Plunder *Lorain*, which was then very rich, and had no fortify'd Towns. *Claude*, Earl of *Guise*, Brother to the then Duke of *Lorain*, was then on the Frontiers of *Champagne* and *Burgundy* with 5000 Men, march'd with wonderful Expedition, and joyning the Duke his Brother,

Brother, who had gather'd a Body of Horse on the Frontiers of his Dominions, attack'd the *Anabaptists* as they lay divided in three several Parcels for the Conveniency of Subsistance, and almost entirely destroy'd them.

The Elector *Palatine* hearing of these Successes, and excited by an honourable Emulation, joyn'd his Forces to those of the Elector of *Treves*, and falling upon another Number of *Anabaptists*, who had rendevouz'd at *Petersheim*, gave them such a Rout, that the *German* Peasants having lost near 300000 of their Number, thought fit to be quiet, unless in *Thuringia*, which *Muncer* had made the chief Seat of his Rebellion, and there rais'd himself to a Sovereign Authority, deposing the Magistrates every where, and pretending to decide all Controversies by the express Words of the Bible. The Multitude was highly delighted with his Doctrine, because he pretended to make all Men equal, and allow'd the Beggar to take by Force, that which before he must receive as Charity. To please his own vicious Temper, he pretended that God had commanded him to marry a beautiful young Maid, he took a Fancy to ; and
de-

debauch'd a Widow who went to advise with him upon a Case of Conscience; and to take off the Scandal of his Leudness he taught, that Fornication was no Sin, provided it were committed to Increase the Number of the Elect. By these Means he form'd an Army of 40000 Men, disciplin'd by the old Soldiers who resorted to him; made Guns of the Bells, and thus prepar'd to receive the Army of the League of *S V A B I A*, then advancing towards him under the Command of Duke *George of Saxony*.

The *Anabaptists* were successful enough at first, but the Division, which commonly Reigns among Rebels, was fatal to them. *Phifer*, *Muncer's General*, had learnt his Art, and pretendcd to as many Revelations as himself. He march'd the best Part of his Army to the Territory of *Isfeld*, where he destroy'd the Castles, plunder'd the Churches, murder'd the young Nobility, and threw the old into Fetters. This Excursion disappointed *Muncer's Design* of drawing over to his Party Count *Mansfeld's Miners*. However, *Phifer* joyn'd *Muncer* again at the Time when the Army of the League under Duke *George of Saxony* came up. That Prince, though

though the *Anabaptists* were intrench'd, perceiv'd it was easy enough to force them, having the Advantage of regular Troops against an undisciplin'd Multitude. However to save the Effusion of Blood, he sent a Trumpet to require them to submit, who return'd again to know what Terms were propos'd. A Gentleman was sent back with the Trumpeter offering a general Amnesty, upon Condition they would lay down their Arms, deliver up the Ringleaders of the Rebellion, and return to their Homes. *Muncer* seeing himself in Danger of being lost, acted his Enthusiasms so effectually, that the Poor Gentleman, who brought the Message, was torn in Pieces, the Trumpeter in that Confusion making his Escape to the Confederate Army. No sooner was the barbarous Action of the Rebels known there, than the Soldiers ran to Arms, desiring to be led against the Enemy. Their Intrenchments were soon levell'd, the forwardest *Anabaptists* put to the Sword, and their own Cannon turn'd upon them. Those senseless People being persuaded by *Muncer* that the Bullets would not hurt them, stood till the greatest Part being destroy'd, the rest who had not so much Faith, fled

to an adjoyning Hill, whither the Land-grave of Hesse pursu'd them so close, that Phifer threw himself into the Town of Mulhausen, where he was taken and executed. Muncer lay hid a few Days at Franckhausen, but being at last discover'd, was first tortur'd, and afterwards beheaded, about the latter End of the Year

1525.

Such was the first rise of the Anabaptists, which as has been observ'd, cost the Lives of 300000 Men, and though they seem'd to have been quell'd, they soon after gather'd to a sufficient Head to cause other dangerous Commotions. They made themselves Masters of the Bishoprick of Utrecht, expelling the Bishop, but were quickly forc'd from thence by the Emperour Charles the Fifth. All these Losses did not suppress the Sect, they still gain'd Proselytes in Germany, by means of their Counterfeit Sanctity. Among other Things they publickly asserted, That no Christian ought to go to Law, though his Cause were never so good; that it was unlawful to exercise any Magistracy; that Oaths were not to be taken even before Courts of Justice; and that no Man ought to call any thing his own. These Doctrines

spread

spread in the City of Munster, which was then full of Divisions, the Lutherans encouraging all that oppos'd, the Bishop and Chapter. The Chief of the *Anabaptists* was one *John Besolde*, a Dutch Botcher, who call'd himself *John of Leyden*, because born in that City. This Fellow acted *Murcer* over again to the Life, especially in pretending to the Spirit of Prophecy; by which Means he had gain'd a Superiority over the rest of his Gang. The Senate finding the *Anabaptists* Increase, and occasion Mutinies, order'd them all to be banish'd, whereupon they kept themselves close for some Time; till one of them cloath'd in Sackcloth, with Ashes on his Head, appear'd in the Streets, crying to the People to repent, and be baptiz'd, or else they should soon feel the Effects of Divine Vengeance. He was soon follow'd by many who were in the Contrivance, next by the Rabble, and at last by many considerable Citizens, when they possess'd themselves of the Town House, and one half of the City, the Magistrates still keeping the other Half. An Accommodation was propos'd and soon concluded in this only Article, that there should be Liberty of Conscience for the three Religions, *Roman Catholick,*

tholick, Lutheran, and Anabaptist. The latter, who never design'd to observe the **Capitulation**, call'd in a Multitude of their Sect from all Parts of *Westphalia*, and being thus become too strong for the other two, expell'd them the City, and made the most insolent of their Sect Magistrates.

The Bishop of *Munster* thus dispossess'd, had Recourse to the Princes and States of the Empire, who being all apprehensive of the like Consequences to themselves, order'd in the Diet at *Coblenz*, that the *Anabaptists* should be besieg'd at the common Expence. Every Sovereign sent his *Quota* of Troops and Money, so that the Bishop had soon got a considerable Army, and lay'd Siege to the City, which the *Anabaptists* had fortify'd, as the time would permit. During the Siege one *John Matthew* pretending to the Spirit of Prophecy, commanded all those Sectaries to carry what Gold, Silver and Jewels they had to his House, which they all obey'd, fearing to be torn in Pieces, as he threatned, if they had conceal'd any thing. Next he order'd, by way of Revelation, all the Books in the City, except Bibles, to be brought before him, which being perform'd he burnt them in
the

the Market-Place ; and because one *Truteling*, a Black-Smith, utter'd some Words by way of Railery upon that Action, he first run him through with a Halberd, and then Shot him through the Head. Lastly, he sally'd out of the Place with a Battallion of his Followers, but was Shot dead as soon as out of the Gate.

John of Leyden, who had till then set *John Matthew* to Work, thought fit now to appear for himself ; and began by assuring the Multitude that God had reveal'd to him his Substitute's Death, and commanded him to marry his Widow. His Thoughts were bent upon no less than a Crown, and he took an extraordinary Way to attain it, instructing one of his Trusty Disciples, call'd *Knipper-doling*, whom he had made first Consul, in the Way of acting the Prophet, and ordering him, when he had gain'd some Reputation in that Practice to say, The Time was then come when the humble should be exalted, and the proud cast down ; and that these Words of the Scripture ought so to be understood, that the Prime Magistrates would resign their Dignities to those who were in the meanest Employments, and would take their Places.

Places. To make good this Prophecy, he sent for the Executioner, and exchang'd Employments with him ; and this in Order to prepare the Multitude, that they might not be surpriz'd when they should see *John of Leyden* advanc'd to Royalty, since they saw the Hangman made Prime Magistrate. In the mean time, the Besiegers having made a Breach in the Walls, gave an Assault with ill Conduct, and were repuls'd with great Loss ; whereupon the Bishop turn'd the Siege into a Blockade. *John of Leyden* at this Time pretended to be in a Rapture for Three Days, and when out of it would not talk, as he was wont to do at other Times ; but only made Signs to have Pen, Ink and Paper brought him ; which being done, he writ, That it was the Will of God, his People should be govern'd by twelve Patriarchs, as the *Jews* had formerly been, naming twelve of his best Friends who were immediately known'd as such by the People. This he did in order to bring the Multitude from that confuse Anarchy into which he had before led them, to expel their Bishop, and by Degrees to reduce them to submit to the Monarchy, he aspir'd to. The next Step he took was to declare, that

that the Holy Scripture did not confine Man to one Wife, and accordingly he took Three himself, one of them being *John Matthew's Widow*. The best of the Citizens being scandaliz'd at this Proceeding had Recourse to Arms, and seiz'd *John of Leyden*, but he was soon rescu'd by the Multitude, and made them the Executioners of those Persons who had secur'd him. No sooner was that perform'd than a Goldsmith he had corrupted to serve his Turn, cry'd out, God had ordain'd, that *John of Leyden* should be Emperor of all the World ; That he should gather the mightiest Army that ever was seen ; That he should destroy all Potentates as well Ecclesiastical, as Secular ; That he should deliver the Earth from wicked Men, and having thus prepar'd all Things for the second coming of J E S U S C H R I S T, should then with the Faithful spend the Thousand Years there remain'd till the End of the World, in the Company of our Saviour. This ancient Error of the Millenaries was so well receiv'd by the *Anabaptists*, that they all unanimously intreated *John of Leyden* to submit to the Will of Heaven, and receive the Crown. After some Hypocritical Grimaces, he accepted

of

of the Royalty, deposing his twelve Patriarchs, made himself two Crowns, a Sceptre, a Sword, and a rich Collar, settled his Household, and appointed two Days in the Week to give Audience to all sorts of Persons. He took the greatest State upon him, and decided all Causes sovereignly, and collected all the Extravagancies of his Sect into a little Book, call'd the *Re-establishment*, as if Christian Religion, which he suppos'd to have been corrupted for several Ages, were to be restor'd in his Days. Some Heads of it were, That the Reign of JESUS CHRIST was going to begin; That John of Leyden was another John Baptist come to prepare the Way, after as different a Manner as the second coming of our Lord was unlike the first, viz; that St. John Baptist came to call Sinners to Repentance, whereas John of Leyden was come to extirpate them from off the Face of the Earth, that it might be no longer inhabited by any but JESUS CHRIST, and his Elect; That the People had as much Right to depose Magistrates, as they had before to create them; and that though the Apostles had no Temporal Jurisdiction, yet the Ministers of the Anabaptist Church had the Power of the Sword,

Sword, and were oblig'd to make Use of it till they had reduc'd all the States of the Old and New World into one Commonwealth, entirely compos'd of true Christians, that is, of People living in Common, and possessing nothing in particular. That the Pope and *Luther* were both false Prophets ; but the latter of them worse than the first ; that there was no true Matrimony but that of the *Anabaptists*, and any other was no better than Whoredom.

John of Leyden gave a solemn Entertainment to all his People, in the Cathedral, and after it broke Bread, and gave it about, as the Sacrament, his chief Wife administering the Cup. Then he sent out 28 Persons to spread his Doctrines, calling them Evangelists. They made their Way through the Camp of the Besiegers, who regarded not much who came out of the Place, but only that no Provisions should be carry'd in ; however they were taken in the Towns they went to, and all of them executed, except one, who sav'd his Life, by renouncing his Errors. Hunger beginning to pinch in the City, a Conspiracy was form'd for delivering *John of Leyden* up to the Besiegers ; but it was discover'd,

and he took better Care for his own Safety. The Famine increasing, one of *John of Leyden's* Wives said, she could not believe it was the Will of God that such a Number of People should starve, whilst the King's Household wanted for nothing. As soon as he was inform'd of it, he led her out into the Market-Place, and struck off her Head. The Siege had lasted a Year, and the meaner sort of People were reduc'd to such Extremity, that many of them fled to the Besiegers, who were mov'd to Compassion, seeing them so spent and wither'd. The Bishop hereupon caus'd written Notes to be thrown into the City, promising a general Pardon to all, provided they would deliver *John of Leyden*, and two or three more of the greatest Offenders. *John of Leyden* us'd all possible Precautions, and plac'd Guards to prevent deserting, but those Guards being in a miserable Condition, wanted others to keep them, and conspiring together, sent two of their Number to acquaint the Bishop, that they would put the Place into his Hands. The Bishop before the Day appointed, sent the last Summons, which being rejected, his Troops were conducted by the Deserters into the Ditch, and got into the

the Bastion of St. Maurice, slew all that were not of their Party, and were let into the City by the Conspirators. The *Anabaptists* taking the Alarm, there ensu'd a hot Ingagement for some Hours ; but in the End *John of Leyden*, and most of the Ringleaders were taken, a great Slaughter made of the rest, and the City plunder'd. *John of Leyden*, and the chief of the Sectaries were carry'd about from one Circle to another, and expos'd to the Scorn of the People. He offer'd at first to renounce his Errors to save his Life ; but perceiving that was not to be obtain'd, grew audacious and obstinate ; however at his Death he is said to have repented, and endur'd the Torture he was put to with Christian Patience. The rest of his Fellow Criminals dy'd obstinate.

All these Defeats and Executions did not put an End to the *Se^d*, the scatter'd *Anabaptists*, who had got good footing in *Holland*, spread from thence into *Eng-land*, where they found a considerable Number of Proselytes ; but never were powerful enough to put in Practice their Principles in Relation to Government. What Doctrine they taught there, and still hold, cannot be better deliver'd than

from *Edmond Jessop*, in his Discovery of the Errors of the *Anabaptists*, dedicated to King *James the First*. He had been himself long an *Anabaptist*, and as such well acquainted with their Tenets, which he expos'd in Print, and they never deny'd to be maintain'd by them, and therefore they must be allow'd to betruly theirs. The Errors he Charges them with are these.

1. That God did Predestinate all Men to be sav'd, upon Condition that they repent and believe the Gospel.

2. That God did not elect before all Time, to Grace and Life, any particular Persons ; but in time he doth elect Qualities, as Faith and Obedience, and then finding these Qualities in Men, he doth elect their Persons for the Qualities Sake.

3. That all Men have free Will in themselves, as well to repent of their Sins, to believe the Gospel, and obtain Salvation, as they have to remain in hardness of Heart, and Unbelief, and in the State of Damnation.

4. That the Stedfastness of Man's Justification and Salvation doth depend upon his own Will, in continuing in the Act of believing, and Works of Righteousness ;

teousness ; and that such as have Faith in C H R I S T J E S U S , regenerate Persons having their Names written in the Book of Life, may fall away from all, may become unregenerate, and have their Names raz'd out of the Book of Life again, and perish ; and that God doth alter and change his Purpose and Promise, and come to hate and reject such as he hath formerly lov'd and justify'd.

5. That there is no Original Sin, but that all Children, of all Manner of People in the World, as well Heathens, Infidels, Idolaters, Worshippers of Devils, all kind of Blasphemers, Fornicators, and unclean Persons whatsoever, as of the Faithful, are free from all Pollution of Sin, both in the Conception and Birth, and dying before they commit actual Sins are sav'd.

6. That none ought to be baptiz'd, but such Men and Women of Years only as have attain'd to true Repentance, and justifying Faith, being both in the Account of the Church, and in the Sight of God, regenerate Persons ; and that the Baptism of Children us'd, is no Baptism at all, but is the Mark of the Beast, spoken of in *Revelations 13.*

7. That

7. That the Church of England is a false Antichristian Church, and ought to be separated from. That it is false, and Antichristian, they pretend to prove thus,

The Church whose Bishops and Ministers have had their first Ordination from the false Antichristian Church of Rome is false and Antichristian;

But the Church of England, her Bishops and Ministers have had their first Ordination from the false Antichristian Church of Rome, whereof Antichrist is the Head;

Therefore the Church of England is a false Antichristian Church.

That it ought to be separated from, they pretend to prove thus.

If every false Antichristian Church ought to be separated from, then the Church of England ought to be separated from, because she is false, and Antichristian, as before prov'd.

But every false, and Antichristian Church ought to be separated from, as Revelations 18, 4. Come out of her my People, &c.

Therefore the Church of England ought to be separated from.

8. That a King or a Magistrate cannot be a true Christian, except he give over his Kingly Office or Magistracy.

Pontanus, Osiander and Bullinger, set down the Errors of the *Anabaptists* thus.

1. That **CHRIST** did not take Flesh from the Virgin *Mary*.

2. That **CHRIST** is not true God, but only endu'd with more Gifts than other Men

3. That our Righteousness does not depend upon Faith in **CHRIST**; but upon the Works of Charity and Affliction.

4. They deny Original Sin, and reject Infant Baptism as above.

5. They Rebaptize such as have been before baptiz'd.

6. They hold the Millenary Opinion of **CHRIST**'s Reign upon Earth.

7. They allow Lay-Men to Preach and Administer Sacraments.

8. They hold, as has been observ'd, that no Christians can be Magistrates, and allow the People to depose them, and that it is not lawful to punish Malefactors with Death.

9. They

9. They affirm that no Christian can take an Oath, on any Account.

10. That all Goods of this World are to be in common ; that Wives of a contrary Religion may be put away ; and that a Christian may have many Wives.

The *Anabaptists* varying among themselves are divided into Fourteen several Sects, distinguish'd by the Names of *Muncerians*, from *Muncer* above spoken of; *Apostolicks*, from their pretending to imitate the Apostles; *Separatists*, because they separate themselves from the World; *Catharists*, who say they are without Sin; *Silenses*; because they profess much Silence; *Enthusiasts*, pretending to Prophecy; *Liberi*, or *Libertines*, who interpret Christian Liberty in a carnal Sense; *Adamites*, who are for going naked; *Hutites*, from *John Huta*, who say they are the only Children of God; *Augustinians*, who affirm that Heaven was shut up till *Augustin*, the *Bohemian*, open'd it; *Beucheldians*, from *J. Beuchelcomius*, who say it is a holy Thing to have many Wives; *Melchionists*, from *Melchior Hofman*, a blasphemous Prophet of theirs, whom they expect to come with *Elias*; *Georgians*, from *David George*, who said he was greater than **CHRIST**, and that he should

Should rise again Three Years after his Death ; *Menonists* from *Menon*, and this Name they are generally known by abroad. Besides these, there are some other Sects of them, but inconsiderable, and not worth mentioning; therefore we proceed to,

The BROWNISTS.

THese as well as the *Anabaptists* being still very numerous in *England*. They derive their Name, and Rise from one *Robert Brown*, first a School-Master in *Southwark*, and afterwards a Preacher at *Islington*, who began to broach his Opinions about the Year 1580. When he had form'd a Congregation, and writ in Defence of his Doctrine, he went over with many of his Disciples to enjoy greater Liberty at *Middleburg*, in *Zealand*; but there falling at Variance among themselves, most of them turn'd *Anabaptists*, and *Brown* coming back into *England*, recanted his new Opinions, and had a Living given him, but led a scandalous Life to the last.

His was the first *Brownist* After

After him one *Robinson* headed the Sect, who was succeeded by *Barrow*, who writ a Book he calls his *Discovery*, very bitter against all other Christians, and even against the Government ; but Queen *Elizabeth* caus'd him to be hang'd on *Tower-Hill*. Their fourth Leader was *Johnson*, who fearing the Fate of his Predecessor, went over to *Amsterdam*, where he fell at Variance with *Ainsworth* another Teacher, they excommunicated each other, and divided their Followers. One *Robinson* afterwards supported the *Brownist* Sect, yet at last fell off himself, and became the Founder of the *Independents*, of whom we are to speak in their Place. As to their Opinions, these are the Chief of them.

1. That they alone are the true Church of God.

2. The Church of *England* they say ought not to be call'd a Church ; or that at best it is a false, and Antichristian Church, a meer Harlot, divorc'd from CHRIST ; that the Worship thereof is gross Idolatry, and the Service of the Devil ; that the Members thereof are unclean Beasts and Limbs of Antichrist ; that her Preachers are *Pharisees* and Deceivers ; that her Sacraments are Seals, not

not of Grace , but of the Wrath of God . These Tenets of theirs may be seen in their own Books , as *Barrow's Discovery and Apology*.

3. The same they say of all other re-form'd Churches.

4. The Church they say consists of real Saints only.

5. The least Sin of any Member pollutes the whole Church , unless he be separated.

6. They place the Form of the Church in an express Covenant.

7. Seven are enough to make a perfect Church.

8. A Church may be erected without the Assistance of Magistrates or Ministers.

9. They place all Church Power in a few People , without any Pastor.

10. The Election , Ordination , Deposition and Excommunication of the Minister belongs to the Flock alone.

11. Every Man of the Congregation may Preach , and publickly rebuke , not only the Pastor , but the whole Flock , and separate from it .

12. Matrimony they reckon does not any Way appertain to the Church , and therefore they refer it wholly to the

Magistrates, or else to the Parents ; and for Divorces they are left to the Parties themselves.

13. Every Congregation they say is Independent, and has Sovereign Authority.

14. They give the Name of Synodsto confuse Assemblies of all sorts of Persons, without Prolocutor, or Moderator, and do not allow them the Power of censuring the most wicked Hereticks.

15. Their own Church they call the new *Jerusalem*, reckoning all others *Babylonish* and Adulterous.

16. All Churches built in the Time of Popery they will have destroy'd, and reckon Bells unlawful ; as also Church-Yards for Buryal ; but will have all bury'd in the Fields ; and whatsoever was of old dedicated to the Worship of God, they reject as an Instrument of Idolatry.

17. They allow that Ministers, Elders, Deacons, and Widows ought to be provided for by the Congregations they serve; but will not allow of any Rents of the Church, and look upon Tythes as altogether Unchristian.

18. They

18. They not only refuse to Name the Days of the Week, and the Months, as retaining the Memory of ancient Idolatry, but will not allow of any Saint, as St. Peter, St. Paul, &c. and cannot be brought to mention the Year of CHRIST, but will have it call'd, *The Year of the Saints last Patience.*

19. They will have no Circumstance of Worship determin'd by Custom, much less by Law; nor must there be any Limitation of Preaching, either as to Time or Place; nor will they admit of Pulpits, which they call priviledg'd Tubs; and they abhor the Gown.

20. They reckon all set Forms of Prayer unlawful, and even the Lord's Prayer, and as such they reject the Psalms.

21. The Word Sacrement they look upon as corrupt and not to be us'd.

22. The Baptism of the Church of England they reckon vain and null, the Seal of no Grace, but of Wrath and Condemnation.

23. They reckon it Idolatry to sit uncover'd at receiving of the Sacrement of the Eucharist.

24. They reject all Catechisms, as unlawful Forms of Instruction, and de-
refest

test the Apostle's Creed, calling it an old
Patchery of evil Stuff, and account tho
Article of CHRIST's Descent into Hell,
as blasphemous.

25. The King himself, as well as all
other Magistrates, they make liable to the
Excommunication of any most inconsi-
derable Congregation, and no Appeal to
lye from it; and what is worse, they
assert, that no Prince or State has any
Legislative Power; that God alone is
the Lawgiver, and no Magistrate has
any more Power than to execute the
Laws of God set down in Scripture.

26. They enjoyn the Magistrate to
punish with Death, without any Dispen-
sation, every Adulterer, every Blasphem-
er, every Sabbath Breaker, and above
all every Idolater; and by Idolaters they
mean, all that are not of their Way;
for the using even of the Lord's Prayer
is to them Idolatry.

27. They are for having all Colleges
and Universities destroy'd, accounting
all Sciences unlawful, and would have
all Heathen Writers as, Aristotle, Cicero,
&c. burnt. Their Preachers are to Study
no Book but the Scriptures, and all
other Divinity they repute unlawful, and
Pagan.

This

This may suffice as to the ~~Brownists~~,
the next in Course to them are,

The INDEPENDENTS.

SO call'd because they teach that every particular Congregation ought to be govern'd by its own particular Laws, without the least Dependance on any superior Power. The Author of *The Antidote against Independency* informs us, that by establishing this Government, instead of suppressing Prelacy, we should erect in the Kingdom 9324 Prelates, that is, one in every Parish.

There first Founder was one *Robinson*, before mention'd in speaking of the *Brownists*, as having been a Teacher of their Sect, till falling from them, he erected this at *Leyden* in *Holland*. Some of his Disciples carry'd over his Doctrine to *Plimouth*, in *New England*, where Mr. *Cotton* took it up, and transmitted it to Mr. *Tho. Goodwin*, who spread it abroad in *England* and *Holland*, till by Degrees it became the Prevailing Sect, as was found by dismal Experience, when after the *Presbyterians* had subverted the Church of *England*, the *Independents* threw them out of the Saddle, and finish'd

finish'd the Work the others had begun by the Murder of King Charles the First.

Mr. Cotton abovemention'd had been a Zealous Writer against the Brownists, till going over into New England about the Year 1635, he there embrac'd the Tenets of the Independents, fell into Pelagianism, Montanism and Arminianism, and at last into the Errors of the Antinomians and Familists.

Cotton having erected to himself a Congregation in New England, communicated his Notions to Goodwin here, who imbrac'd and propagated them, being joyn'd by the famous Hugh Peters, Nye, Laurence, and others, who all went over to their Brethren in Holland, where there was nothing but Discord and Animosities in all their Congregations. These same returning into England diffus'd their Principles till they came to be the prevailing Part of the Nation, as was hinted above. It remains to give some Account of their Opinions, which are.

1. They openly avow the personal inhabiting of the Spirit in all the Godly; his immediate Revelations without the Word, and those as infallible as the Scripture it self.

2. That

2. That no Sin must trouble any Child of God ; because Trouble of Conscience demonstrates a Man subject to the Covenant of Works, but a Stranger to the Covenant of Grace.
3. That no Christian is bound to look upon the Law as a Rule of his Conversation.
4. That no Christian is to be press'd to any Duty of Holiness.
5. That the Soul dyes with the Body.
6. That all the Saints upon Earth have two Bodies.
7. That CHRIST is not united to our fleshly, but to our new Body, with the same Union with which his Humanity is united to his Divinity.
8. That CHRIST's Humanity is not now in Heaven ; but that his Church is his Body.
9. They run into the Heresy of the Millenniums.
10. They make God the Author of Sin.
11. That it is a Duty incumbent on all who would be perfect to know God, as God, without CHRIST, without the Scripture, in Notions abstracted not

only from all Grace, but from all Scripture, and from CHRIST.

12. They allow of no Minister or Magistrate in making of a Church; but will have it done by the People, who are afterwards to create Ministers.

13. They allow seven to make a Church, and will have no more Members of any Church, except the Universal than can conveniently meet in one Place.

14. They give the Power of expelling and deposing Ministers, as well as of creating them to the Congregation.

15. They look on all Censure from another Congregation beside their own, or from any Authority in the World, as Antichristian Tyranny; and therefore think it unlawful for all the Churches in the World to inflict any Censure, not only on a whole Congregation, but on any particular Man thereof, tho' he did poison and infect not only his own Congregation, but if possible all the Congregations in the World.

16. They agree with the Brownists in excluding Marriages from the Church, and giving them to the Magistrates.

17. They

17. They allow any marry'd Woman to leave her Husband, if he will not follow her in her Church Way, and to look upon herself as loos'd from him, and a Widow.

18. They will have nothing of Form determin'd in the Worship of God.

19. Like the Brownists, they will not call the Days of the Week, nor the Months of the Year, by their usual Names ; yet they do nor scruple to make use of Churches built by Papists, nor of Bells.

20. They condemn Tithes, and settled Maintenances for Ministers, but will have them supply'd by the Congregation.

21. They celebrate the Lord's Supper at Night, and require no Preparation in the Communicants, looking upon themselves as always prepar'd from their first Admission into the Congregation to their dying Day. They look upon it as Idolatry to pay any Respect to it, and therefore sit with their Hats on.

22. They take upon them to excommunicate, not only inferior Magistrates, but Kings, and then follows what they practise upon King Charles I.

They allow none to be lawful Magistrates, who are not of their Congregation.

24. They not only deprive the Church from making of Ecclesiastical Canons, but Princes and States from making of Civil Laws, affirming, That the placing of a Legislative Power in Kings and Parliaments is to usurp the Property and Prerogative of God.

25. When the Power is in their Hands they are for obliging Magistrates to kill all Idolaters, and false Prophets, that is, all who are not of their Sect.

26. Tho' they do not absolutely forbid it, yet many of them will not use the Lord's Prayer.

This Sect, tho' once so powerful, at present is much sunk, and so we leave them to go on to,

The QUAKERS,
Now very numerous in great Britain, Ireland, and their Plantation of Pennsylvania. The Origin of this Sect is so obscure that I have not been able to find who was the first Broacher of it, but that it was spawn'd by the German Anabaptists is most certain, no such People having

having been ever heard of before, and for a long Time after they continu'd unregarded and contemptible, having been first taken Notice of in *Holland*, embracing many of the Tenets of the *Anabaptists* from whom they came, and rejecting many others. From *Holland* they pass'd over into *England*, being in both Nations regarded by none but the meanest of the People, whom they deluded with their outward Show of Sanctity. During the Rebellion against King *Charles the First*, when all Sects thought never so preposterous were encourag'd, they began to thrive amain, and have by Degrees been spreading ever since, till become considerable, not only for their Numbers, but also for their Wealth, being a sharp trading People, helpful to one another, and therefore thriving in their Worldly Affairs. They were formerly much more rigid in their outward Formalities than at this Time. They have committed many Absurdities in their hot Zeal, pretending to the Spirit of Prophecy, which they have laid aside. They still retain a Difference of Habit from others, yet more gay and costly, than at other Times. Their making want of good Manners a Point of Religion still continues, in the

Par-

Particulars of refusing all Men the common Civilities us'd by all the World, besides themselves, calling the greatest Persons Thee and Thou, and making more Scruple of paying the Respect of the Hat, than of denying any Point of Christianity. They will not fight, and therefore have not been observ'd in Armies; but will underhand assist any Faction they like with their Interest and Purses.

A most remarkable Monster among them was *James Naylor*, who during the time of the great Rebellion, blasphemously took upon him to act our Saviour, going about with some Women; but such was his profane Villany, that even that wicked Government, caus'd his Tongue to be bor'd, a B to be burnt on his Forehead, signifying Blasphemer, and kept him so long in Goal, till he recanted and begg'd Pardon.

Many other Instances of strange Enthusiasts among them might be brought, which here is no Room for, and therefore we proceed to their Tenets,

I. They affirm there were never any Ministers of the Gospel but the Apostles and themselves.

2. They

2. They deny the Power, Authority, and Office of Bishops, Priests and Deacons; and call the Presbyterians, pretended Ministers, proud Priests of Baal, Ministers of Antichrist, blind Guides, grand Seducers, with many other such like Titles.

3. They call the Churches High Places, Idol Temples, and Skeeple Houses.

4. They look upon Tithes as an abominable Imposition; and a meer Robbery, alledging, that CHRIST and his Apostles never took any.

5. They abominate singing of Psalms, and have no regard for Praying.

6. They call Baptism Sprinkling, and are so far from administering, that they call it an Ordinance of Man's beastly corrupt Will, and the Mark of the Beast.

7. The Sacrament of the Lord's Supper they wholly abolish.

8. The Scripture they think of no Use, looking upon it as carnal; and calling it the World's Word, the World's Light, and the World's Rule.

9. The Light they pretend to within them, they say is the Holy Ghost, and have no other Notion of that Person of the Blessed Trinity, nor do they believe any

any thing of the Mystery of the Trinity, any other Way than as reduc'd to this Wild Notion of theirs; the Holy Ghost, as has been said, being nothing but the Light in 'em, and believe as little of Christ, but as that same Light.

10. Reading, Hearing, Praying, Baptizing, Breaking of Bread, they look upon as inferior Ordinances, for the Weak.

11. They affirm that the Saints, meaning themselves, can commit no Sin; but all others live in the State of Nature, and call the Scripture the Pope's Doctrine.

12. They look upon all Human Laws as void in themselves; alledging, that C H R I S T forbids going to Law, and that the Law is not for the Righteous, who are redeem'd from the evil Ways by the Love and Power of God.

13. They reject all Magistracy, urging that there is no need of Magistrates to curb those who are in Subjection to the Law of God.

14. They say, he that respects Persons commits Sin, and is a Transgressor; for God will Honour himself in destroying the Honour of the World; and therefore they speak to all Men by Thee and Thou.

15. They

15. They pretend they are call'd from their outward Callings, and sent forth by the Lord to Minister the Word to others.

The *Quakers* originally follow'd many Delusions, which they have since left off, at least in publick; and some of them would go stark naked, like the *Adamites*. At present they are so far alter'd, that the richer sort think it no Sin to keep Coaches, and the Women wear Silks, and Gold Watches. They are also divided into several Sects among themselves, all so Enthusiaſtick that there would be no enumerating all their wiſd Notions.

The MILLENARIES, or FIFTH MONARCHISTS,

ARE not at this time believ'd to be numerous, but in Regard that they began to grow formidable whilst the Independent Sect prevail'd before the Restauration of King *Charles the Second*, and durst presume after it to rise in Arms under *Venner*, they may deserve the next Place.

This Error was first started by *Cerinthus*, Disciple to *Simon Magus*, in the Time of the Apostles, and is said to have been countenanc'd by *Papias*, Disciple to St. *John the Evangelist*, which gave it some Reputation in those Primitive Days, but was soon after declar'd a Heresy by the *Greek* and *Latin* Churches, and embrac'd by no Christian we can hear of, till reviv'd by the *Anabaptists*, who at their first Rise drew many into it. *Archer* and *Burrows*, two *Independent* Preachers inculcated it to their Congregations, the first in *Holland*, the latter in *London*, during the Rebellion against King *Charles I.* the latter affirming that it ought to be infus'd into the Hearts of all Children, by the Care of every Parent. They and others of the *Independent* *Millenaries* taught at that Time,

That in the Year 1650, or at farthest in 1695, CHRIST was to come from Heaven to *Jerusalem*, where he was crucify'd, that then the Heavens and Earth, and all Things therein were to be purg'd by the Fire of the General Conflagration, mention'd in St. Peter's 2. Epist. Chap. 3. after which all the Martyrs and Saints of the Old and New Testament were to rise in their Bodies; the Jews from all the Places

Places they had been dispers'd to were to return to Canaan, and rebuild Jerusalem, where CHRIST was to Reign a Thousand Years. Thence he was to go out in Person, to subdue with great Blood-shed by his own Hand, all the disobedient Nations ; when all were conquer'd, except some few lurking in Corners, then the Church of the Jews and Gentiles to live without any Disturbance, either from without or within, and all Christians live without Sin, and without the Word or Sacraments, or any Ordinance. Those Thousand Years to be spent in great Worldly Delights, begetting many Children, eating, drinking, and enjoying all lawful Pleasures, which all the Creatures, then deliver'd from their ancient Slavery, can afford. The Church to continue in this Earthly Happiness, till the End of the Thousand Years, when the Relicks of the Turkish and Heathenish Nations are to Besiege the New Jerusalem, and CHRIST is to destroy 'em with Fire from Heaven. Then follows the second Resurrection of all the Dead, good and bad, for the last Judgment.

These Delusions make the Professors of this Sect most dangerous and bloody, as utterly condemning all Worldly Power and Authority. Therefore they think it meritorious to destroy all Kings and Rulers, and to embrew their Hands in the Blood of all such as are not of their Sect. Accordingly *Venner* above-mention'd durst, with few above threescore Men, take up Arms in the City of *London*, soon after the Restauration of K. *Charles the Second*, and with that Handful of desperate Wretches stood till many of his Followers being kill'd, he and most of the rest were taken and executed as they deserv'd. This Sect being now very inconsiderable, it will be needless to say any more of it, and therefore leave it to speak of,

The FAMILY OF LOVE.

A Most impious and leud Sect, which has also its Professors in *England*, though not in great Numbers, and those that are, endeavour to conceal themselves. They call themselves *The Family of Love*, because their Love is so great, that they may joyn with any Congregation, and live

live under Obedience to any Magistrate, tho' never so ungodly. They are also a Spawn of the first *Anabaptists*.

The first Author of 'em was one *David George of Delf*, who fled out of *Holland* to *Basil*, where he affirm'd, that he was the true *David* sent from God, to restore the Kingdom of *Israel*. He writ a Book call'd, the *Wonder-Book*, and others, and broach'd several horrid Heresies, as,

1. That all the Doctrines taught by *Moses*, the Prophets, and **CHRIST** himself, were not sufficient to Salvation, but only to keep the People in Awe till his coming; but his Doctrine would save all that trusted in him.

2. That he was the right *Messias*, the belov'd Son of the Father, not born of the Flesh, but of the Holy Ghost, and that when **CHRIST** was dead, according to the Flesh, the Spirit of **CHRIST** was left by the Father's Appointment, till his coming, and given to him.

3. That he would set up the true House of *David*, and the Children of *Levi* must raise the Tabernacle of God, thro' the Spirit of **CHRIST**, not by the Cross and Suffering, but thro' Meekness and Love.

4. That

4. That whosoever speaks against this Doctrine shall never be forgiven in this World, nor in the World to come.

This *David George* dy'd on the 16th of *August, 1556*, which discourag'd his Disciples, he having told 'em that he should never dye, or if he did, should rise again and fulfil all his Promises. Many hereupon forsook his Heresies, and the Magistrates burnt his Books, and oblig'd the rest to recant.

After him started up one *Henry Nichols*, born in *Amsterdam*, who maintain'd the same Doctrine in his own Name, as a Prophet sent to rebuke the World of Sin and Iniquity. From the two first Letters of his Name his Followers call'd him *Holy Nature*, which they make to be **CHRIST**, and Sin to be Antichrist, adding that when *Adam* sinn'd **CHRIST** was kill'd, and Antichrist came to live. They teach,

1. That the same Perfection of Holiness which *Adam* had before he fell, is to be obtain'd here in this Lite, and affirm that all their Family of Love are as perfect and innocent as he.

2. That

2. That the Resurrection of the Flesh is fulfill'd in them, and there is to be no other Resurrection of the Body after this Life.

3. They will have the Blasphemer *Henry Nicholas* to be CHRIST, the Son of God, who was to come to Judge the World, and that the said H. N. now Judges the World by his Doctrine; so that whosoever does not obey his Gospel shall be rooted out of the World, and this Family of Love shall Inherit the Earth for ever; that is, their Bodies shall dye, and their Souls go to Heaven; but their Posterity shall continue to Eternity.

4. They assign eight Breakings thro' of the Light, as they call them, at several Times, from *Adam* to this Time. The 7th they give to JESUS CHRIST, and say it was greater than any before him; but the 8th, which was that of *Henry Nicholas*, was the last and greatest of all.

One Christopher Viret, a Joyner, who liv'd in Southwark, and had been an Arrian in the Days of Queen Mary, being infected with *Henry Nicholas's* Doctrine, translated some of his Books out of Dutch into English, as, *the Prophecy of the Spirit*
of

of Love ; *The Glass of Righteousness*,
 &c. out of which the following Errors
 are collected.

1. That there is no other Deity belonging to God, but such as Men are Partakers of in this Life.
2. That C H R I S T is not God; nor one Man, but an Estate and Condition in Men common to as many as receiv'd *Henry Nicholas's Doctrine*.
3. That *Adam* was all that God was, and God all that *Adam* was.
4. That no Man should be baptiz'd before 30 Years of Age.
5. That the Truth was never preach'd since the Apostles till *H. N.* came.
6. That the Resurrection of the Body is a rising from Sin and Wickedness, and that the Dead shall rise and live in *H. N.* and in the illuminated Elders everlastingly.
7. That the Day of Judgment is in this Life, and the Joys of Heaven here upon Earth.
8. That the Marriage of such as are not enlightned, with true Faith, is filthy and polluted, and to be reputed for Whoredom.
9. That

9. That *Henry Nicholas* is rais'd by the Highest God from the Dead; that he can no more err than *Moses* or **CHRIST**; that he is the true Prophet of God sent to blow the last Trumpet of Doctrine, which shall be publish'd on Earth; that he only knows the true Sense of Scripture, and that his Books are of equal Authority with the Scripture.

10. That all illuminated Elders are deify'd with God, and God become Man with them; the young Disciples are *Adams*, and the illuminated Elders **CHRIST S**; that all who are not of their Family are the Kingdom of Hell, and the Devil himself; that their Family is perfect in this World, and therefore they must not pray for Forgiveness of Sins; that they may joyn with any Congregation or Church, and live under the Obedience of any Magistrate, though never so ungodly; Lastly, that whatsoever is taught by any others besides their illuminated Elders is false, and that such as despise their Family shall be consum'd with everlasting Fire.

11. That he who is one of their Congregation is either as perfect as **CHRIST**, or else a very Devil; that it is lawful to do whatsoever the higher Powers command,

mand, though it be against the Commandment of God; that it is ridiculous to say God the Father, God the Son, and God the Holy Ghost, as if these Words signify'd three Gods; that every Man ought to be in an Error, before he can come to the Knowledge of the Truth; that Heaven and Hell are present in this World among us, and there are no other; that they are bound to give Alms to none but those of their own Sect, and if they do, they give them to the Devil; that they ought not to bury their Dead, because it is said, *Let the Dead bury the Dead*; that the Angels Gabriel and Raphael, and others, were born of a Woman; that they ought not to say David's Psalms as Prayers, being themselves righteous, and without Sin; that there ought to be no Sabbath Day, but all should be alike; that CHRIST is come forth of the Flesh, as he came forth of the Virgin Mary; that there was a World before Adam, as now is.

These are their profess'd Doctrines, but their Practices they conceal, and calling themselves the *Family of Love*, they sink into all Sorts of Leudness, which they freely indulge, without any Reserve among themselves, having publick Meetings

ings where they Drink, and Sing the most shameful Songs of their own making, and at their private Meetings they allow of promiscuous Lust.

There are several Sects of this leud Family, the first call'd the *Castalian*, the second *Grindletonian*; the third *Familists* of the Mountains; the fourth of the *Vallies*; the 5th of the scatter'd Flock, and the 6th of the Caps.

Their Doctrine allows them to play the Hypocrites, to conceal themselves, pretending to be of any Church or Congregation, and complying outwardly with it in all Respects; so that there is but one way to discover them, which is by pressing them to abjure and renounce *Henry Nicholas*, and his Writings, and to declare him a Blasphemer; which they will not do if they be true *Familists*.

The SOCINIANS.

ARE also considerable of their Number, though little taken Notice of, because they have no separate Meetings, but herd in among the Church of England, or the Dissenters, as Interest, or Inclination, leads them, and some confide-

rable Divines have by their Writings discover'd their being of that Opinion, and endeavour'd to infect others.

This Sect took its Name from *Lelius Socinus*, of *Siena* in *Italy*, who was the Author of it, in the Days of *Calvin*, and endeavour'd to spread his Opinions by private Letters; but his Nephew *Faustus Socinus* did it publickly by printed Books. The Elder *Socinus* being discover'd in *Italy*, fled into *Poland*, where he dy'd in 1604, but left several Disciples. They both taught,

That there was but one Person in God, and that J E S U S C H R I S T was not God, and that the Holy Ghost was not a Person, but a simple Virtue of God.

Others among them have added, That C H R I S T by his Death did not satisfy for our Sins; and that Man in the State of Innocency was not created in original Righteousness; with many other Errors, which have been universally condemn'd.

The ARIANS,

Might have been plac'd before the Socinians, for their Antiquity, as proceeding from *Arius*, a Priest of the Church of *Alexandria*, who began to publish his Errors about the Year of C H R I S T 318, and was condemn'd in the general Council of *Nice*, in the Year 325. But the Heresy being then spread abroad, prevail'd long after over the greater Part of *Europe*, yet by Degrees it sunk, and was totally bury'd in Oblivion for many Ages. Within a very few Years this Heresy has been reviv'd, and is still obstinately maintain'd by Mr. *Whiston* of *Cambridge*, who has already poison'd many, and Labours indefatigably to seduce all he can. Dr. *Clarke* has also writ in Defence of it, and it is to be fear'd the Progress of it will not be easily stopp'd.

The *Arian* Heresy consists in asserting, That the Word of God is a Creature, produc'd out of nothing, and of a Substance different from the Father ; and that he had a Beginning.

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These and other Blasphemies, condemn'd by all Christian Churches for many Centuries past, are publickly taught by the aforesaid *Whiston*, a Man by Nature fitted to delude the Proud and Ignorant, having an Austerer Countenance to impose upon the simple, and much reading misapply'd to please the conceited, though he has made himself as monstrous by his abominable Notions in Religion, as he is become ridiculous by his Absurdities publish'd for finding of the *Longitude*. Such as he are truly dangerous to the publick by introducing Innovations in the very Fundamentals of Christian Religion, and by that means dividing the People much more than they are already.

**The ARMINIANS, otherwise call'd
REMONSTRANTS,**

HAD their Name from *James Arminius*, a Minister at *Amsterdam*, and Founder of the Sect, who was supported by a Preacher call'd *Wittembogart*, and by his Interest made Professor of Divinity at *Leyden*, having first oblig'd himself to teach none but the Opinions receiv'd by the *Calvinist Doctors*; but he broke his Word,

Word, and taught new Opinions, and therefore his Disciples were call'd *Arminians*. *Gomarus*, Professor of Divinity in the same University oppos'd him, and his Party had the Name of *Gomarists*. Several Synods were held on Account of these Controversies, but nothing could be adjusted. *Arminius* and *Gomarus* having been afterwards heard by the States, they favour'd the former, and hindred the assembling of a National Synod to Judge of the Question. *Arminius* dy'd in 1609, but his Sect continu'd, and they to shelter themselves from Persecution, presented a Petition to the States of *Holland* and *West-Friezland*, by the Title of a Remonstrance, whence they had the Name of *Remonstrants*. This was deliver'd at the *Hague*, where a Conference was held between Six Divines of each Side, without any Effect. In 1618, a Synod was held at *Dort* of the Reformed Divines, not only of the United Provinces, but of *England*, the *Palatinate*, *Braendenburg*, *Hess*, *Weterwka*, *Geneva*, *Switzerland*, *Bremen*, &c. The Ministers of *France* sent no Deputies, because the King had forbid them. They examin'd the Five Propositions of *Arminius*, the 1st concerning Election and Reprobation ; the 2d,

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concerning the Extent of the Redemption of JESUS CHRIST ; the 3d, concerning the Power of Free Will ; the 4th, concerning the Efficacy of Grace ; the 5th, concerning the Perseverance of Believers.

The Synod decided, that Predestination and Reprobation were before any Foresight of Merits or Demerits ; that JESUS CHRIST had not merited by his Death, Grace so to Mankind ; that by the Fall Man had lost the Liberty of well doing ; that Grace was efficacious of itself ; and that the predestinated cannot fall from the true Faith, nor from Righteousness.

The Opinions of the Arminians, many of which several eminent English Divines have imbrac'd, are these.

1. That the Will of God to save such as shall believe, and persevere in Faith and Obedience of Faith, is the whole and entire Decree of Election to Salvation, and that nothing else concerning that Decree, is reveal'd in the Word of God.

2. That the Election of God to Salvation is Manifold, one General and Indefinite, and this again either Incomplete, Revocable, not Peremptory, or Conditional ; or else Compleat, Irrevocable,

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Peremptory or Absolute ; as also that there is one Election unto Faith, and another unto Salvation.

3. That the good Pleasure and Purpose of God, whereof the Scripture makes mention, in the Doctrine of Election, does not consist in God, as having elected some Men rather than others ; but in this, That God from among all possible Conditions, among which are the Works of the Law, or out of the Rank of all Things, did chuse as Condition to Salvation, the Act of Faith, in itself ignoble and imperfect Obedience, and was gratuitously pleas'd to repute it as perfect Obedience, and account it worthy of the Reward of everlasting Life.

4. That in Election unto Faith, this Condition is formally requir'd, *viz.* That a Man may use the Light of Reason aright, that he be honest, lowly and humble, and dispos'd unto Eternal Life.

5. That Incompleat and not Peremptory Election of singular Persons is made by Reason of foreseen Faith, Repentance, Sanctity and Godliness, and that this is the Gracious and Evangelical Worthiness, by which he that is chosen, becomes wortier than he that is not chosen ; and therefore that Faith, the Obedience of

Faith, Sanctity, Godliness and Perseverance are not the Fruit or Effect of the unchangeable Election unto Glory, but Conditions and Causes, *sine quibus non*, that is, without which a Thing is not brought to pass, before requir'd and foreseen, as already perform'd by those who are compleatly to be chosen.

6. That not all Election to Salvation is unchangeable ; but that some which are elected, notwithstanding God's Decree, may perish, and for ever do perish.

7. That in this Life there is no Fruit, no Sense, no certainty of immutable Election unto Glory ; but upon Condition, contingent and mutable.

8. That God out of his mere just Will hath not Decreed to leave any Man in the Fall of *Adam*, and common State of Sin and Damnation, or to pass over any in the Communication of Grace necessary to Faith and Conversion.

9. That the Cause why God sends the Gospel rather to this Nation, than to another, is not the mere and only good Pleasure of God, but because this Nation is better and more worthy of it, than that to which he has not communicated the Gospel.

10. That

10. That God the Father ordain'd his Son unto the Death of the Cross without any certain and determinate Council of saving any particular Man expressly, so that its necessary Profit and Dignity might have remain'd sound, whole and perfect, in every respect compleat and entire in the Impetration of CHRIST's Death, although the obtain'd Redemption had never actually been apply'd to any particular Person.

11. That this was not the Will of God, that he might establish a new Covenant of Grace by his Blood, but that he might only procure to his Father the bare Right of making again with Men any Covenant whatsoever, whether of Grace, or of Works.

12. That CHRIST neither could, nor ought to dye for those whom God dearly lov'd, and chose unto Eternal Life, seeing such stood in no need of CHRIST's Death.

13. That it cannot be well objected, that Original Sin of itself is sufficient for the condemning of all Mankind, or for the deserving of any Temporal or Eternal Punishment.

14. That an unregenerate Man is not properly nor totally dead in Sins, nor destitute of all Strength tending to spiritual Good; but that he is able to hunger and thirst after Righteousness, or everlasting Life, and to offer the Sacrifice of an humble and contrite Heart, even such as is acceptable to God.

15. That a corrupt and natural Man can so rightly use common Grace, by which they mean the Light of Nature, or those Gifts which are left him after the Fall, that by the Good Use thereof, he may obtain a greater, namely Evangelical, or saving Grace, and by Degrees at Length Salvation itself.

16. That the Grace wherewith we are converted unto God, is nothing else but a gentle Inducement, or, as others explain it, that the most notable Kind of working a Man's Conversion, and most suitable to our Nature, is perform'd by swasory Motives or Advice ; and that no Cause can be alledg'd why, even such Moral Grace alone should not of Natural Men make Spiritual.

17. That Grace and Free-Will are co-operating Causes joynly concurring to the beginning of Conversion, and that Grace

Grace does not in the Order of Casualty go before the Action of the Will.

18. That the Perseverance of the Faithful is not an Effect of Election, nor any Gift of God purchas'd by the Death of CHRIST, but that it is a Condition of the new Covenant, which is to be perform'd on Man's Part by his own Free-Will before his Election and Justification.

19. That God indeed Furnishes the Faithful Man with sufficient Strength to persevere, and is ready to maintain that Strength in him, if he himself be not wanting to his Duty; but that it still remains in the Choice of Man to persevere or not.

20. That the regenerate and true Believers, not only may totally and finally fall from justifying Faith, and also Grace and Salvation; but that they actually do frequently fall from all these, and perish Everlastingly.

21. That it is absurd, that a Man should lose his first Regeneration, and be again new born spiritually.

22. That CHRIST never pray'd for the infallible Perseverance in Faith of the Faithful.

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These are the chief Opinions ascrib'd to the *Arminians*, and embrac'd by ver' many at this Time in *England*, tho' as they make no separate Congregations, they are the less taken Notice of, joyning with others in Point of Worship.

The SABBATARIANS.

THIS Sect has never been able to make any great Figure in *England*, yet it has continu'd many Years, and has still its Followers, for which Reason some Account is to be given of it. The Author of it was one *John Trask* a *Somersetshire* Man, and School-Master there, who at Twenty-four Years of Age left that Employment, and came to *London*, about the Year 1617, where he set himself up a Preacher, in Opposition to the Church of *England*, ranking Men into three distinct Estates; 1st of Nature, 2d of Repentance, and 3d of Grace. To recover Men out of the State of Nature he had such a Vehement Way of Preaching Repentance as made them not only Weep, but roar out, even to disturbing of their Neighbours in

in the Night ; and he pray'd so loud both in the City, and in the Fields, as if he were afraid God should not otherwise hear him. He prescrib'd Mortification, and some of his Disciples macerated themselves with fasting, watching and hard Labour. He prescrib'd his Congregation to eat their Bread with quaking, and to drink their Water with trembling. Many who had been wicked Livers being brought over to his Flock, fancy'd they had soon the Signs of Regeneration in them, whilst others, who had been before Zealots in their several Sects, found not that sudden Alteration ; whereupon *Trash* was wont to tell them, That Publicans and Harlots go into the Kingdom of God before the formal Professors, according to that of St. *Matt.* 21. 23. *That many that are first shall be last, and the last shall be first.* He had always many Texts of Scripture perverted to adapt to all his Notions.

Trash inculcated to his Hearers, That a true Minister of CHRIST could not teach any Error ; therefore to doubt of his Doctrine was a Sin ; neither could any but a true Minister of CHRIST convert Souls, but he had converted many, which were

were the Epistles of CHRIST, written in Hearts, seen and read of all Men. He requir'd the Word of God for every thing that was done.

One Hamlet Jackson, a Taylor, supposing according to that Rule, that the Law ought to be his Rule in every Thing, at last conceited, that the Word of God did prescribe him what to eat, and what to refuse; according to Deut. 14. and Levit. 11. Having study'd how to evade the contrary Textes in the New Testament, he open'd his Notions to his Master Trash, and brought him to imbrace, and to teach them to his Congregation, some of whom rejected, and others receiv'd them, blasphemously saying to him, *Thou hast the Word of Eternal Life.* Thus they ty'd themselves to the Observation of many Ceremonial Laws, as to building, planting, wearing of Apparel, and several other Things, as well as eating, and particularly the keeping of the Sunday Sabbath, as strictly as the Jews, from kindling Fire, dressing Meat, &c. for at first Trash kept the Christian Sabbath,

Trash

Træsb having form'd a Congregation to his Mind, laid his Hands on four of his chief Disciples, and sent them abroad to propagate his Enthusiasms. *Hamlet Jackson*, above-mention'd was one of the four ; who travelling on a *Sunday*, which he then fancy'd to be the right Sabbath ; though he did not observe it, imagin'd he saw a Light shining about him, and thereupon concluded, that the Light of the Law was more fully discover'd to him than to any since the Apostles, and that consequently the whole Scripture had lain dead from their Time, and was then reviv'd. He further conceited, that if there were occasion he should speak strange Languages ; and that the Prison Doors would give way to him ; but making Tryal of the latter, found himself mistaken. To return to the Light, *Jackson* fancy'd he had seen, from that Day he resolv'd to keep the *Jewish* Sabbath, easily brought his Master *Træsb* to his Opinion, and he the rest of his Congregation. *Jackson* having gone so far, stop-ped not there, but passing over to *Amster-dam* turn'd Jew, and a most vile Blas-phemer of **CHRIST**, and Christian Religion. *Træsb* follow'd him not therein,

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but persisted in his other Errors, deluding many, and rooting his Principles so strongly in his Wife, that she endur'd 16 Years Imprisonment for them, without ever recanting, and dy'd in her Obstinacy, ordering her Body to be bury'd in the Fields. The Congregation *Trash* left behind him spread his Errors, which as was said at first, are not extinct to this Day.

Trash himself for his *Judaical* Opinions was censur'd in the Star-Chamber, and order'd to be set upon the Pillory at *Westminster*, and from thence to be whip-ped to the Fleet, there to remain Prisoner three Years, after which he writ a Recantation of his Errors. One *Theophilus Braborn* was also a great Preacher of these *Judaical* Observations, and punish'd by the Star-Chamber, and afterwards writ a Book of the Sabbath. Their Positions concerning the Sabbath, and held by their present Followers are,

1. That the fourth Commandment of the Decalogue, *Remember the Sabbath Day to keep it Holy*, is a Divine Precept; simply and entirely Moral, containing nothing legally Ceremonial, in Whole,

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or in Part, and therefore the weekly Observation thereof ought to be perpetual, and to continue in full Force and Virtue to the World's End.

2. That the *Saturday*, or seventh Day in every Week, ought to be an everlasting Holy Day in the Christian Church, and the religious Observation of this Day obliges Christians under the Gospel, as it did the Jews before the coming of CHRIST.

3. That the *Sunday*, or Lord's Day, is an ordinary working Day, and it is Superstition and Will-Worship to make the same the Sabbath of the fourth Commandment.

The MUGGLETONIANS.

This next to the Family of Love is one of the most infamous of Sects, invented, not very many Years since by one *Muggleton*, from whom it has the Name. The Professors of it are generally of the meanest sort of People, and their Assemblies and Doctrines kept in Obscurity, as they ought to be where any Decency is regarded. These People

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have overturn'd the whole Scheme of Christianity, and form'd to themselves a scandalous Thing they call Religion, made up of Absurdities, Inconsistencies and Blasphemies. They hold among many other monstrous Opinions,

1. That when CHRIST dy'd on the Cross, for the Redemption of Man, God also dy'd, and that during the time CHRIST lay in the Monument there was no Deity.

2. That during the said Interval, the whole Frame of the Universe was sustain'd and govern'd by *Moses* and *Elias*, whom God appointed his Vicegerents for that time.

3. That the Resurrection of the Deity, which being dead could have no Power of its own, was the Work of *Moses* and *Elias*, in whom the whole Divine Power was then invested.

4. That in Heaven as well as on Earth there are all Sorts of Birds and Beasts, but there they become immortal as well as Men.

5. That whosoever they bless is blessed, and whosoever they curse accurs'd; so great a Power being vested in them by God,

God, that he cannot save whom they have damn'd, or Damn whom they have sav'd.

These Tenets I receiv'd from their own Mouths, which they also shew'd me in *Muggleton's Book*, esteem'd by them equal, if not preferable to the Scripture; and one of those I discours'd with was *Powel*, who had been a Shoo-maker in *Drury-Lane*, and expected the Death of their Patriarch *Muggleton*, then still alive, whom he was to succeed, as Prophet and Head of the Sect. Much more he told me and some others, all confirm'd by another of his Sect that was present, and by the Authority of his Book, then lying before us, and which they turn'd to as Christians do for Texts in the Bible. We were to have had another Meeting with them, but my Friends were so terrify'd with the Blasphemies they then heard, that they would not return. However, at this Meeting the aforesaid *Powel*, when we first came in told us, that the Text of the *Muggletonians* was Brandy, Ale and Tabacco, which they accordingly made use of Plentifully. Nor did they stick to own that no Debauchery was contrary to Religion.

ligion, especially Drunkenness ; and as for Whoredom they would not so expressly own, but did not positively reject it. Cursing being their peculiar Privilege, they may do it as they see occasion, and for swearing they value it not. In short, this is a most scandalous Sect, so very profane and blasphemous, that it will put Moral Heathens out of Countenance.

The PHILADELPHIANS,

ARE a new Sect, started up within a very few Years, or rather a young Sprout from the *Quakers*, as very much resembling them in many Particulars ; for they have no Ministers, no Sacraments, no Rule of Faith. Men and Women Preach indifferently, and rave extravagantly, being very ignorant, and accordingly uttering whatsoever occurs next to their Enthusiastick Imaginations. In short, their Author is unknown ; the Difference between them and *Quakers* so inconsiderable, as scarce to be discernable, and their Novelty causes us to be yet unacquainted with their particular

lar Tenets, if they have any more than denying the Fundamentals of Christianity, and keeping up separate Congregations. Therefore we will leave them to say something of,

The ANTINOMIANS,

SO call'd because they pretend that the Law is abolish'd by the Light of the Gospel. The first Founder of them was one John Agricola, of Eisleben in Saxony, about the Year 1535 ; however, this Sect was not known in England till the Beginning of the Troubles in the Reign of King Charles the First, when first propagated by John Eaton, Curate of St. Catherine-Coleman near Aldgate, who was imprison'd for his Errors, and writ a Book call'd, *The Honey-Comb of free Justification by CHRIST alone*, wherein he endeavours to prove, That God does not, will not, nor cannot see any Sin in any of his justif'd Children. Their Tenets are these.

1. That the Moral Law is of no use to a Believer, nor a Rule for him to walk in,

in, and that Christians are free from the Power of it.

2. That it is as possible for **CHRIST** himself to Sin, as for a Child of God to Sin, and therefore it is Blasphemy for a Child of God to ask Pardon for Sin.

3. That if a Man knows himself to be in a State of Grace, though he be Drunk, or commit Murder, God sees no Sin in him.

4. That a Man is united to **CHRIST**, and justify'd without Faith from Eternity.

5. That a Man is never effectually **CHRIST**'s till he has Assurance, which is only from the Witness of the Spirit, and when a Man has once this Witness, he never doubts more; therefore to question that Assurance, though he falls into Adultery or Murder, proves he never had true Assurance.

6. That Sanctification can be no Evidence of a Man's good Estate.

7. That the Poverty in Spirit, which **CHRIST** pronounced blessed, *Mat. 5. 3.* is only to see, that a Man has no Grace at all; and to see he has no Grace is Comfort; but to take Comfort in Sight or Grace is Legal.

8. That

8. That an Hypocrite may have Adam's Graces, which he had in Innocency ; for the Graces of Saints and Hypocrites differ not, and all Graces are in CHRIST, as in the Subject, and none in us ; so that CHRIST believes, CHRIST Loves, &c.

9. That CHRIST is the new Creature.

10. That God Loves a Man never the better for any Holiness in him, and never the less though he be never so unholy.

11. That a Christian is not bound to pray, except the Spirit moves him.

12. That a Minister, who has not this new Light, is not able to edify others who have it.

13. That no Christian must be press'd to Duties of Holiness ; nor exhorted to Faith, Love and Prayer, except we know he has a Spirit.

14. That all a Believer's Activity is only to A&Sin.

These scandalous Tenets are here much contracted to avoid giving more Offence to Christian Readers, to whom the very recital of them must be very disagreeable. As horrid as this Sect appears, it

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once spread over that sanctify'd Country of New England, where it has not yet lost footing, and has still many Followers of it among us.

The HUGONOTS.

WHereof there are now such vast Numbers, not only in London, but in many other Parts of England and Ireland, are no other than Calvinists before spoken of, or English Puritans, or Presbyterians. It is true in the Savoy Church they use the Liturgy of the Church of England, but that is by Compulsion, they having as great an Aversion to it as any other Dissenters, and being declar'd Enemies to Episcopacy, they may therefore be found among the Presbyterians.

The LUTHERANS,

IT is well known took their Name from *Luther*. They have some Congregations in *London*. They differ from the Church of *England*.

1. In having no Bishops, and consequently according to the Doctrine of the Church of *England*, no Ordination.
2. In believing Consubstantiation, or the Real Presence of the Body of CHRIST in the Eucharist together with the Bread.
3. In the Use of Auricular Confession.
4. In retaining of some Images in their Churches, and particularly Crucifixes.
5. In bending the Knee, and uncovering the Head at the Name of JESUS.
6. In rejecting as Apocryphal, 1. St. Paul's Epistle to the Hebrews, 2. the Epistle of St. James, 3. the 2d Epistle of St. Peter, 4. the 2d and 3d Epistles of St. John, 5. the Epistle of St. Jude, and 6. the Revelation of St. John.

Many other material Points might be brought, but it is better to pass them by at present, hoping in a little Time to give a particular Account of them.

What other Sects remain to be spoken of in *England* are very inconsiderable, and therefore it will suffice just to hint at them.

Other less considerable Sects.

SOUL SLEEPERS are those who believe the Soul dies with the Body, an Ancient Heresy formerly broach'd in *Arabia*, and by *St. Augustin* the Followers of it are call'd *Arabici*. It has been long since reviv'd in *England*, and the Learned Mr. *Dodwell*, maintaining the Natural Mortality of the Soul, comes somewhat near it.

ANTISCRIP TURARIANS are those who reject all the Scripture, both old and new Testament, looking upon them as of no Authority, and these are not a few.

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S E E K E R S are of two Sorts, the one who deny there is any true Church, or any true Minister, or Ordinances, and therefore are continually contriving to Form one; the others believe there is a Church, and are always passing from one Congregation to another to find out the true.

D I V O R C E R S maintain they may leave their Wives, and marry again, even without the Case of Adultery, whereof many late publick Instances have been seen.

R A N T E R S have cast off all Religion, and look upon it as a meer political Invention, to keep People in Awe, and therefore indulge themselves in all Sorts of Leudness, and are much the same as the

D E I S T S, who believing a God, are perfect Epicureans, thinking he regards not the Things of this World, nor the Actions of Men, either to reward or punish them; but that they live and dye like the Beasts; and indeed such Men differ little from the Brutes.

Thus

Thus have we run through the most noted of all the Sects in *England*, known by the general Name of Dissenters. It would require a much larger Volume to descend to the infinite Number of Notions there are peculiar to small Numbers; and even private Persons. The Wisdom of the Nation, which has thought fit to give a Toleration to Dissenters, may with just Reason be suppos'd to have design'd it for those particular Sects, which living within Bounds of Christianity, are grown numerous, as was observ'd at first, and cannot therefore be suppress'd without much Rigor; but this *Indulgence* can scarce be believ'd to extend to such Monsters as overthrow the Christian Religion, nor to Innovators, who daily endeavour to broach new Heresies, or revive the Old.

A circular library stamp with a decorative border containing text. In the center is a coat of arms depicting two lions flanking a shield.